THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous."—I JOHN 5: 2-3.

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MISSIONARY ADVENTURES IN ASIA MINOR

THE EXPERIENCES OF A LATTER-DAY SAINT ELDER AND HIS WIFE WITH ENEMIES OF VARIOUS KINDS.

[THE following letter from President J. Wilford Booth of the Turkish mission was written to President Grant from Gurin, Asia Minor, June 9th, 1905. It makes interesting reading, and graphically shows the trials of missionary labors among the unfriendly Mohammedans and Christians of the East.—ED.]

Sister Booth and I left Aintab on the 17th of May to visit the Saints in the north—Marache, Sivas, and Zara, the latter place being about three hundred miles from Aintab. We are now more than half way, and over the most difficult part of the road. Traveling is very slow, and in places we have purposely gone around through more distant routes for safety, scenery, and ease.

On arriving at Marache, we were received kindly by the Saints. Our intention was to remain a few weeks there, as Sister Booth had not had the pleasure of meeting the Saints before in that city, and we wished to get acquainted, to rest and do what we could in our line of work, besides answering mail, etc. Three or four days at a time is about all one can stand of these rugged roads, as we have to travel, you may know, on pack animals, and so we aim to rest at intervals, as my wife is not very strong physically. Well, the second day at Marache we were ordered to leave by the Pasha and chief of police. They imprisoned the Saints and threatened to keep them there till

we left; but they were afterwards released. I told them we were in line with instructions from our consul, and that we wished a few days to rest and attend to our business; but they became more and more uncivil, and at last ordered us to be taken back to Aintab. They did not execute the order, and of course we did not go. Sunday, the third day passed. Mrs. Dr. Fallacher, a Swiss lady in the hospital there, learned of our condition and did all she could to assist us. She came to our room several times, and it was far away, too. She sent us frequent notes of inquiry and advice, and made arrangements for a conversation between me and Pastor Brunnuman, a German missionary under whom she is laboring. The pastor censured her for associating with "Mormons," but still she wrote us, "come at once and we will talk over the matter and see if we cannot help you in spite of Mr. B's inactivity." We were invited to dine at the hospital, where we were treated most kindly by the superintendent and nurses—all ladies. But, alas! while we chatted peaceably on the Gospel, in came Mr. Brunnuman, called the ladies out into another room, and told them to order us out or he would do so himself. Dr. Fallacher accompanied us along the street and then told us the story of the pastor's ravings, while she cried like a little child because she could do no more for us.

We tried to get an interview also with a Mr. Macallum, an American missionary at the Seminary in Marache, but he was out of town. Pastor Brunnuman brought word that Mr. Macallum would not receive us if we called on him, as we intended to do next day. On Monday morning I wrote a note to Rev. Macallum, asking him if we might call, as we were in difficulty, and would like a talk with him.

This is the Christian (?) gentleman's (?) reply:

"Mr. J. Wilford Booth,

Sir:—I am compelled to say that in my opinion the society known as the Church of the Latter-day Saints is a most horrid and blasphemous society, opposed in every way to the truths of the Gospel, and especially antagonistic to the sanctity of the family. Believing this, you will understand why I do not care to have an official representative and teacher of this society in my house. In this respect Mr. Brunnuman was not at all mistaken. At the same time I do not think it is fair to call this persecution. It is our simply duty to keep our homes pure. It is quite possible to telegraph to the consul an urgent message. That is all the advice I can give you in your difficulty.

Yours respectfully,

F. W. Macallum."

We felt sorry for Mr. Macallum's ignorance and narrow-mindedness. Only a few hours before, a letter came from another city, sixty miles from there, from the president of a collage, full of thanks and kind words for a little favor I had done them, so you see, we are not altogether without friends.

Well, that afternoon there was a great stir in "government circles." I was before the police, the Centurian, and the Pasha, and a long order was written out and sealed for our immediate banishment. I asked to send a telegram to our minister in Constantinople, but that privilege was flatly refused me,

and the Pasha said, "I do not know you." I, in indignation at his insult to me and my country, quickly repeated his own words with emphasis. The French consul was present when he refused to let me send a telegram to our minister. On Tuesday morning early two men, a mulateer, and an officer with horses came to take us back to Aintab. I told them to come in, take our goods, put them on the horses, bind me and my wife in chains and take us, otherwise we would not go. They returned and reported my obstinacy, and it seemed to have a benefical effect on the officials, for they changed their minds, their men, and their mules, and then let us go in peace. We were soon on our way to Sivas. There are many other interesting features connected with this affair, but I must not weary you with details.

For four days more we slowly wended our way through the varied scenes along the Jahan river, scaling ledges, drinking from snow drifts, surveying the distance from elevated summits, camping in the cool grass-covered vales, and sheltering along the dusty roads. We rested again in the city of Albistan, where it seemed almost every one we met was a warm friend. After three days rest and many conversations on the Gospel we left on the morning of May 30th. The officials told us the roads were safe, although we had heard rumors of danger from highwaymen. Our party was small at first, only Sister Booth and myself, with two guides, to tend the horses, but by night we were in all fifteen, with about fifty animals laden with goods consisting of cotton, leather, and general merchandise. We camped in the hills just about sunset. The bales of goods were placed in order, as the mulateers know how to do their work, and we made our stand about two rods away. Supper was just ready when the shouts of men were heard from a distant hill. Wild excitement followed, and we could see that something more than usual was imminent. In five minutes there were nine robbers armed for their work before us, and our men wildly ordering them not to approach. They were from one to two hundred yards away when they began to fire. In our party there were only two guns and one pistol, and they of the oldest style—one a flintlock and the others cap and ball. We were behind the bales, and they were out in the open, so that partly made up for our lack of arms. Whang, wh-r-r-r, whang, wh-r-r-r, whang, wh-r-r-r, went the explosions, and the song of the bullets was a new tune with a different meaning than we had ever heard before. The shooting kept up for about thirty minutes, and I think about forty shots were fired in all, when the thieves ran away into the darkness. Some of our men escaped and notified the people of a village about five miles away, and by midnight we were guarded by ten or twelve Kurds heavily armed. Some of them remained and escorted us through till we got into safe country the next day.

Under such circumstances we could only put our trust in the Lord, and while the bullets were whistling around us we were silently asking our Father to protect us. He gave us courage, and we were delivered from what might have been an awful fate. We are sure you will join us in thanks to God for His marvelous love and goodness unto us in the hour of need.

Since we arrived here depredations are frequently reported along the way but we will have government guards to accompany us to Sivas, which is three days by carriage, a road having been made this far inland from the north.

Zara is two days ride beyond Sivas. We expect to be there by the time you receive this letter, and will spend a month or so with the Saints in those cities. Prospects are fair, but the work is slow and difficult. As we travel through this land and see whole rivers running to waste, and valleys idle for the want of intelligent labor, I cannot help longing for a colony for our poor Saints who need assistance in helping themselves to earn their living.

We are expecting word from you soon concerning more Elders. It is too far ahead to tell you just what we will do, but I now have one thought of returning to Aleppo via Smyrna, and call at Athens if no other Elders go there, as we have had another call since writing you last to go there and baptize some people. I will write you again from Sivas or Zara. Kindly accept our love and well wishes for you and all at "10." Reba sends special "selams" to Sister Grant and the girls. May the Lord bless you and favor Zion.

REVELATION; PAST, PRESENT, AND FUTURE.

BY PRESIDENT JOHN W. GIBSON OF THE MANCHESTER CONFERENCE.

In this age when men deny that God reveals His mind and will to the human family, it may be profitable to refer to the Holy Scriptures, which Paul says "Is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

Reveal means to make known. Revelation is the reception by an individual of some unknown truth, which he did not before possess. Revelation in a theological sense is the making known of some truth by communication from the heavens. It may appertain to God and His attributes, to His will concerning the affairs of men, or to the future events that will transpire in the history of the world.

Revelation is God's means of communication with the children of men, by which He has sustained and encouraged His authorized servants in all ages of the world's history, and made known His will to His people. The prophet Amos says: "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." (Amos iii: 7.) And, so it has been. To Adam, the patriarch of the race, God revealed His will, and gave him commandments. Likewise, when the inhabitants of the earth became so wicked that their sinfulness could be endured no longer, the Lord revealed His mind to Noah, and they were given an opportunity of repenting. When the time had arrived for Him to establish a nation peculiar unto Himself, through whom all the nations of the earth were to be blessed, because they were the progenitors of the Son of God, He revealed His will to Abram, and commanded Him to leave his father's house and become a stranger in a strange land. When the wickedness of the cities of the plain became so great that they merited destruction, He revealed what was about to take place to Abraham and Lot. Through revelation God commanded Moses to lead Israel from bondage, and sustained him through the troublesome scenes with Pharoah, and the wearisome forty years journey in the wilderness. And so God continued to communicate His will to His chosen people through Joshua,

the Judges, David, Solomon, and the prophets down to John the forerunner of the Messiah.

During the administration of Christ and His Apostles, God continued to reveal His mind and will unto the people through them. St. John reports Christ as saying, "For I have not spoken of myself, but the Father which sent me, he gave me a commandment, what I should say and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak." (John xii: 49-50). Further, "I can of my own self do nothing: as I hear, I judge: and my judgment is just, because I seek not mine own will, but the will of the Father which hath sent me." (John v: 30).

God acknowledged Christ at His baptism. Angels administered unto Him in the mount; and a voice was heard saying, "This is my beloved Son hear him." (Mark ix: 7). Again, we read that as he prayed, "Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it and will glorify it again. The people therefore, that stood by and heard it, said that it thundered: others said an angel spake to him." (John xii: 28). Paul, the great Apostle to the Gentiles, was converted by a revelation from God. Before he was spoken to by Christ—"Saul, Saul, why persecuteth thou me?" and received that heavenly vision, he did not know that Jesus was the Christ; but he received the knowledge on that occasion; for, he said, "Who art thou Lord? and the Lord said I am Jesus whom thou persecuteth." (Acts ix 4-5.) And Paul afterwards testified, "But I certify you, brethen, that the Gospel which was preached of me is not after man, for I neither received it of man, neither was I taught it, but by the revelations of Jesus Christ." (Gal. i: 11-12).

When the time came that the Gospel was to be preached to the Gentiles, God revealed it by giving visions to Peter and Cornelius, and pouring out his spirit on them, (Acts x:). Paul was also directed by the spirit to preach the Gospel to the Macedonians. In fact, through the entire record that we have of God's dealings with man, He has directed by revealing to them what was required at their hands; and, as He is unchangeable, the same yesterday, to-day, and forever, "in whom there is no variableness neither shadow or turning," it is unreasonable to suppose that His dealings with the people of the earth in our day will materially differ from what it has heretofore been.

The Latter-day Saints claim that God has again revealed His mind and will to the inhabitants of the earth, and that the angel which John the Revelator speaks of in Rev. xiv: 6-7, has come: "And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people. Saying with a loud voice, fear God, and give glory to him: for the hour of His judgment is come; and worship Him that made heaven, and earth, and sea, and the fountains of water." They believe that men have again been authorized to preach the Gospel and administer in the ordinances thereof. They also boldly testify to the truth of Christ's words (John vii: 17). "If any man will do his will, *he shall know* of the doctrine whether it is of God" or whether we speak of ourselves. They promise as did Peter on the Day of Pentecost, that those who will believe, repent, and be baptized in the name of

Jesus Christ for the remission of sins, shall receive the gift of the Holy Ghost. "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." They believe that all mankind to-day are within the call of God, and are called unto repentance, and that the gift of the Holy Ghost is for them; that this Holy Ghost will do what Christ said it would (John xiv: 26), which is to show us things past, present, and to come.

The Latter-day Saints believe that revelation is the foundation principle of the Gospel; that, in fact, Christ's Church is built upon it as He declares in Matthew xvi: 13-18, "Jesus . . . asked his disciples, saying, Whom do men say that I the Son of man am? And they said, some say that thou art John the Baptist; some Elias; and others Jeremias, or one of the prophets. He saith unto them, but whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." In this passage Christ explains a principle and shows the difference between the uncertainty and doubt of the world and the positive knowledge of the apostles, and declares what causes the difference. The world received their information from man; but the apostles received theirs from the revelations of God. Addressing Peter, Christ says, "And upon this rock I will build my church, and the gates of hell shall not prevail against it." The Catholics claim that Christ here declares that He would build His Church upon the man Peter, and the Protestants claim that He means that His church would be built on the confession of Christ, but the Saints claim that He here shows the condition of the world to be uncertainty and doubt, while that of His apostles is certainty and knowledge; and that He would build His Church upon the principle that gave them this knowledge. Christ says, "flesh and blood (that is the learning and wisdom of man) hath not revealed this unto thee, bnt my Father which is in heaven . . . and upon this rock I will build my church," which is the principle of revelation. This view is sustained by the words of our Savior in Luke x: 22, "No man knoweth who the Son is, but the Father; and who the Father is, but the Son, and He to whom the Son will reveal him." Here we learn that it takes a revelation to know God and his Son Jesus Christ; "And this is life eternal, that they might know thee the only true God and Jesus Christ whom thou hast sent" (John xvii: 3). Hence the claim is made that if it takes a revelation from God to know Him and His Son, which is eternal life, this principle will prevail wherever and whenever God establishes His Church. Just as it existed in former ages, it exists now, and will exist throughout all time.

There is much yet that God is going to make known to the children of men. In Jer. xxxi: 31-33, God says that He will make a new covenant with Israel in the last days; and it will require a revelation to do it. In Ezek. xx: 35-37, it says that God will plead with Israel face to face; and this certainly will be a revelation. God says in Mal. iv: 5-6 that He will send Elijah the prophet before the great and notable day of the Lord come. John the Revelator (Rev. xi: 3-9),

says that there shall be three witnesses who shall prophesy a thousand two hundred and three score days, revealing to the people the things that are coming to pass. In Matt. xxiv: 31, we read that God is going to send His angels with the great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other; and Paul declares, (I Thess. iv: 16), that the Lord Himself shall descend from heaven, while in Rev. xx: 1-7 and v: 10, we are told that Christ will reign on the earth with the righteous for a thousand years. Surely, if all these things are to transpire, revelation will continue to be the means by which God will communicate His mind and will to man.

THE MAXIMS OF THOMAS DAVIDSON.

Rely upon your own energies and do not wait for or depend on other people. Cling with all your might to your own highest ideals and do not be led astray by such vulgar aims as wealth, position, popularity. Be yourself.

Your worth consists in what you are and not in what you have. What you are will show in what you do.

Never fret, repine or envy. Do not make yourself unhappy by comparing your circumstance with those of more fortunate people, but make the most of the opportunities you have. Employ profitably every moment.

Associate with the noblest people you can find, read the best books, live with the mighty, but learn to be happy alone.

Do not believe that all greatness and heroism are in the past. Learn to discover princes, prophets, heroes, and saints among the people about you. Be assured they are there. Be on earth what good people hope to be in heaven. Cultivate ideal friendship and gather into an intimate circle all your acquaintances who are hungering for truth and right. Remember that heaven itself can be nothing but the intimacy of pure and noble souls.

If the world despise you because you did not follow its ways pay no heed to it. But be sure your way is right.

Do not shrink from any useful or kindly act, however hard or repellent it may be. The worth of acts is measured by the spirit in which they are performed. If a thousand plans fail be not disheartened. As long as your purposes are right you have not failed.

Examine yourself every night and see whether you have progressed in knowledge, sympathy, and helpfulness during the day. Count every day a loss in which no progress has been made.

Let not your goodness be professional; let it be the simple, natural outcome of your character. Therefore, cultivate character.

If you do wrong, say so, and make what atonement you can. That is true nobleness. Have no mortal debts.

When in doubt how to act ask yourself: What does nobility command? Be on good terms with yourself.

Wear no placards, within or without. Be human fully.

Never be satisfied until you have understood the meaning of the world and the purpose of our own life, and have reduced your world to a rational cosmos.—From *McClure's Magazine.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JULY 13 1905.

EDITORIAL.

SALVATION BY GRACE.

It seems that the doctrine of salvation by grace alone, apart from keeping the commandments of God, is still being taught by some religionists. The theory of getting something for nothing is considered foolish and untrue in the field of ethics or common sense, but in religion it is yet thought to be a true philosophy.

Recently, in looking over a religious paper called *The Revival* we read a sketch written by "an Irish clergyman." It was entitled "Salvation and Good Works," and told of a young lady coming to a clergyman for information regarding the salvation of her soul. He thus records the conversation which took place between them:

Miss M.—— "What must I *do* to be saved?"

Curate: "You are wrong in thinking that you can do anything to save your soul. That was done for you by the Lord Jesus Christ. He left nothing for you to do, but to turn to Him, believe, and receive the salvation that He purchased for you with His precious blood."

Miss M.: "But I always thought I must do the best I could, and then trust in the mercy of God."

C.: "It seems to me that you have been trying to save your own soul; in fact, to make yourself acceptable to God, nstead of seeing that you are accepted in His Beloved Son."

Miss M.: "I am afraid that is what I have been doing."

C.: "You would not willingly rob the Savior of His glory; and yet that is what you are doing, if you think that something must be done without which the Atonement will not avail to secure the pardon of your sin. In Eph. ii: 8, we read that, 'By grace are ye saved, through faith; and that not of yourselves, it is the gift of God; not of works, lest any man should boast.' Here we see three things—That we are saved by faith in Christ alone; that we *must accept* as a free gift of God the salvation that He purchased for us with His precious blood; and that all our own good works could never merit this great salvation.'

Miss M.: "You do not mean to say, surely, that it does not matter how we live?"

C.: "By no means; but what the Scriptures declare is this, that our good works can never secure the pardon of sin, nor merit a place at God's right hand."

The trouble with this doctrine is that it is an adroit mixture of truth and error, and it is difficult to the mind, unaided by the Spirit of the Lord, to separate the truth from the error. This doctrine of salvation by grace, and justification by faith is true enough, but not in the sense in which it is expounded by the "belief-alone" teachers of religion. Such an interpretation takes away from man the priceless gift which God gave to him, namely, his agency to choose, his power to abide in that choice and to work out his "own salvation in fear and trembling."

It is assuredly through the grace of God and the atonement of our Lord and Savior that salvation is brought to the children of men. No man by his "works" had anything to do with that. Salvation comes from God as a gift to His children, and this because God loves us and "would that all men might be saved." Grace, says Webster, is "the exercise of love, kindness, mercy, favor; disposition to benefit or serve another"; and God certainly exercises these attributes towards His earthly creatures.

Sin came into this world through the transgression of our first parents. The results of this sin were transmitted to the human race, so that sin is now in the world, and all partake of it more or less. "The wages of sin is death," so that all must die. But man was in the beginning created immortal, and to be immortal; if the death which came into the world through the chicanery of Satan could not be overcome, then God's purposes would fail and His plans come to naught.

But "As in Adam all die, even so in Christ shall all be made alive." That plainly and simply tells the glorious story. There came One from the courts of heaven—One who had power over death and the grave—and He went forth and unlocked the grim gates, so that every son and daughter of Adam would pass through—come up out of their graves to live eternally in their immortal state. As far as the human race is concerned, nothing was lost in the seeming catastrophe which overtook humanity in the fall of Adam, because Christ restored all that was lost. Satan's scheme failed—Christ triumphed. Had we anything to do with this restoration from death and the grave? Nothing. We were helpless, we could do nothing. Any "works" that we could perform would avail nothing.

However, while we live in mortality we are yet in a world of sin; and of this sin we partake. While we are not responsible for sin coming into the world, we are responsible for its continuance to the extent of our own wrong doings. From Adam's sin we are free, but for our own sins we are held accountable. God has given us our agency, and when we come to the age of accountability we may choose to do good or to do evil, and if we choose to do evil we shall be held responsible, and come under condemnation.

We must be free from all sin if we ever attain to the condition of perfectness which is set before us as our goal. Not only must we be free from the guilt that came into the world through the transgression of Adam, but we must get rid of our personal sins and their consequences. How may this be done?

Christ atoned for *all* sin, and that includes our personal transgressions. He "bought us with a price," and we are His. His sacrifice was sufficient. He paid the debt.

But is the grace of God extended also to our personal sins, and may we be forgiven of them? Yes; but not unconditionally as in the case of the "original sin." God is just, as well as merciful. In the first instance we had nothing to do with bringing the condemnation, therefore we were not required to do anything to take it away; but in the second case our individuality comes into play, and we sin by our free will and choice, knowing good from evil; and therefore to be forgiven from these sins there must also be an action of our own, an exertion of our individual mind. Christ holds out the gift to us, but we must accept it.

How are we to accept this gift? Must there be an action on our part, or may we receive it by a mere assent of the mind? The Irish clergyman cited above might say that no action or "work" is required, but the Latter-day Saints agree with the teachings of the Scriptures, and say that the applicant for the favors of God must most certainly *do* something in order to get them.

Paul in writing to the Roman Saints says: "By whom (Jesus Christ we have access by faith into this grace wherein we stand." The grace by which the Saints stood as members of the Church of Christ was not given unconditionally, but they had access to it only by the way of faith. This faith was the active, living faith that we read about in the Scriptures, the faith that manifested itself in actions, that proved itself by works. A mere belief it could not be—for "devils believe and tremble."

A faith in Christ will lead to an acceptation of the doctrine of Christ, or the principle of the Gospel of Christ, and in this way the Gospel of Jesus Christ becomes "the power of God unto salvation to every one that believeth." Through the channel of the Gospel is the grace of God communicated to us. The grace of God may exist in the bosom of the Eternal as a power to bless, but unless men draw it to themselves through the channel of faith, it will avail them nothing. The elements may be fully changed with electricity, but in its latent form it is of no practical use to man. To be of benefit, the force must be applied by means of machinery. Steam without an engine is useless: in like manner, the grace of God can avail nothing unless it reaches mankind through the principles of the Gospel of Christ.

Let us briefly examine the teachings of the Scriptures regarding this doctrine, and see whether or not the *doing* comes before or after salvation.

"Not every one that sayeth unto me Lord, Lord shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matt. vii: 21). Here entrance into the kingdom is predicated on something to be done, and this something must consist of more than a mere repetition of "Lord, Lord." "For I say unto you, that except your righteousness shall exceed the righteousness of the Scribes and the Pharisees, ye shall in no case enter into the kingdom of heaven." (Matt. v: 20). Here personal righteousness is required before an entrance is promised. "Blessed are they that do his commandments, that they might have right to the tree of life, and may enter in through the gates into the city." (Rev. xxii: 14). Note that the

doing of the commandments must take place before the right is acquired to the tree of life and the entrance through the gates into the city is promised.

The idea that a person "robs the Savior of his glory" when he endeavors to do something for his soul's salvation seems too absurd for a reasonable mind. As well might we say that a child robs his parent of some glory by being obedient to his parent's wishes. The obedience of the child rather adds to the glory of the parent. "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." (I. John i: 7). Here is an exact condition to be observed before the blood of Christ can cleanse from sin. "And being made perfect, He (Christ) became the author of eternal salvation unto all them that obey him." (Heb. v: 9). This would seem to be final on this question of obedience before salvation and not salvation and then obedience, as our Irish friend would have us believe.

But some might ask, What shall be done with the many passages of Scripture which seem to say that men are saved by grace, and not by works. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." (Eph. ii: 8, 9). Also, "Therefore, we conclude that a man is justified by faith without the deeds of the law." (Rom. iii: 28). Again, "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified." (Gal. ii: 16).

At first these passages may seem to contradict those first quoted, and there may appear to be a conflict; but this difficulty will vanish if we will but read more fully of what Paul was writing, and what he meant by the term "works of the law." "By grace are ye saved *through faith*." "We conclude that a man is justified *by faith*," etc. Certainly—but what kind of faith? Not one that is dead, certainly, but one that impels the possessor to accept the Gospel of Christ and perform the requirements of that Gospel.

But what about these "works" then, that had no virtue in them, these "deeds of the law" which would justify no man? The very next expression to Romans iii: 28 says: "Is he the God of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also. Seeing it is one God which shall justify the circumcision by faith and uncircumcision through faith."

By thus reading text and context it will readily be seen that Paul had reference to the law of Moses, the law of carnal commandments, and especially the law of circumcision, which the Jews held to so tenaciously, and hoped for salvation by its observance. It could not mean the law of the Gospel, for that law Paul and his fellow apostles taught all to observe as we have seen abundantly expressed in the Scripture which has been quoted.

N. A.

Release and Departure.—Elder Malcolm McAllister of the Liverpool office was honorably released and returned home per s.s. *Baltic*, July 12, 1905. Elder McAllister's work in the emigration department of this office has been greatly appreciated by all concerned. His hurried departure is due to urgent business at home.

Departures.—The following returning Elders sailed for Boston on the s.s. *Arabic*, July 7th, 1905. From the British mission—Stewart Eccles, Stewart W. Eccles, Orson Le Roy Thompson, George W. Webster, Arthur W. Frewin, Archibald B. Neil, Charles T. Richardson. From Scandinavia—Herman H. Danielsen, Rupert P. Olsen, Peter T. Peterson, Mortan A. C. Nicolayson. From Switzerland and Germany—Alfred E. Gnehm, Abraham Winward. Forty-five emigrating Saints and visitors returning home sailed on the same boat. Elder Stewart Eccles was president of the company.

TESTIMONY OF JOHN RIGDON.

[JOHN RIGDON is the son of Sidney Rigdon who was so closely associated with the Prophet Joseph Smith in the early days of the Church. He has not been connected with the Church since boyhood, but recently he was converted to the truth of the great latter-day work and was baptized. Removing from the state of New York to Utah, he is often found speaking to congregations of the Saints throughout the country. The following is a synopsis of a talk which he made in the Brigham City Tabernacle, June 18th, 1905, as reported by the *Box Elder News*.—ED.]

In opening his narrative, Elder Rigdon said that he was happy to meet the "Mormons." He used the word "Mormons" because it was shorter than the words Latter-day Saints, but did not use it in any disrespectful sense. Said that he was baptized in the Missouri river in Nauvoo when he was nine years old, by Hyrum Smith, brother of the prophet, but was not confirmed because he was sick when he was baptized and his father and those associated with him went immediately afterwards to Washington upon some mission connected with the Church. He said that some of the enemies of the Church tried to spread the report that Sidney Rigdon was the author of the Book of Mormon, and they based their stories upon the fact that he was a well educated man. The speaker explained that in those days a boy who was sickly and unable to do much work upon the farm was usually sent to school and educated for some profession, while those who were more robust must content themselves with the education they received from the common schools. His father, however, was of such a studious nature that although he was not allowed to go to school, he gained by his own effort a very superior knowledge of history and other subjects. He was an adept in English grammar while yet a young man, and a biblical scholar of exceptional attainments. The speaker explained the circumstances where Parley P. Pratt, traveling as a "Mormon" missionary called at their home, and bore testimony to the truth of the Gospel and induced his father to read the Book of Mormon. He had taken the book and read it through twice as was his wont, and upon the return of the missionaries three weeks later, made inquiries about the standing of Joseph Smith as a scholar. He was told that the Prophet Joseph had received his education in the common schools, which gave strong force to the testimony of the Elders that he was not the author of the Book of Mormon, but that he had come by it in the manner described by them. They told Rigdon that they were going to a settlement a short distance away to baptize

some converts, and asked him to go and witness the ceremony. He and his wife complied with the request, and before they returned home had been baptized into the Church. The speaker then proceeded to narrate the events which transpired at the time the Saints went to Missouri and settled at Far West. He described the imprisonment of his father and Joseph Smith in the Liberty jail. The speaker and young Joseph Smith, now the head of the Re-organized Church were boys together, and had gone to Liberty Jail to visit their fathers. While there they stayed together night and day and were never out of each others sight. He said the Josephites claim that while the prophet was in jail upon this occasion, he had conferred upon his son Joseph the presidency of the Church, but the speaker denied emphatically that anything of the kind had taken place there because they had gone there together and left together; he would have remembered had any such thing occurred. After the death of the Prophet Joseph, some disagreement had arisen as to who should succeed to the presidency, and Sidney Rigdon, feeling that he had perhaps sacrificed more and worked harder for the establishment of the Church than any other man, thought that he was entitled to the honor. When Brigham Young was made president he felt that a great injustice had been done him, and he left the body of the Church and went back to his old home, where he died. The speaker told of his recent entrance into the Church, and bore testimony that it was the Church of God.

CHILDREN AND FLOWERS.

A song and flower festival was given by the Sunday schools of the Salt Lake Stake of Zion, on Sunday, June 18, 1905. The large Tabernacle was decorated with flowers for the occasion. The color scheme was blue and white, with which the stands and galleries were tastefully draped, while the building, from one end of the auditorium to the other, seemed a mass of flowers, with roses, ferns, and potted plants on every hand. The great organ was also decorated, displaying an American flag of paper roses, the work of the Sixteenth ward Sunday school; a huge bee-hive of sego lilies and pansies by the Twenty-ninth ward Sunday school, and a beautiful arched motto of pink and white sweet peas, by the Seventeenth ward Sunday school, the same bearing the sentiment, "God Bless Our Sunday Schools." In addition the words "Utah" and "Welcome" blazed forth from incandescents, making a picture at once striking and attractive. The auditorium contained something like three thousand Sunday school workers, mostly children, each of whom carried flowers, and throughout the building there was a fragrant aroma, as though the spacious edifice were one immense flower bed in full bloom, sending forth its delicate sweetness. On each side of the building hung two large floral arches, through which the children passed to their assigned places.

An interesting program was carried out during the day. President Joseph F. Smith spoke to the children, and among other things, said, as reported by the *Deseret News*:

"'This is indeed an inspiring sight. I cannot see how any one beholding such a scene could say that those who teach these little ones could be under any other influence than that of the Divine Master.'

"President Smith then read from the Book of Mormon concerning Christ's visit to the Nephites after His resurrection. On that occasion He told them of His departure unto His Father, whereupon the multitude gazed upon Him with tears in their eyes, as much as to ask Him to tarry longer in their midst. Seeing this, the Savior bade them bring before Him the sick and the afflicted, that He might heal them of their infirmities. And when He had done so He asked for the little children that He might bless them. And this He did before taking His departure, and angels afterwards ministered unto them.

"Continuing, President Smith said: 'I should like to say to the little ones here assembled, that this same Jesus, the Son of God, who blessed little children and who prayed unto the Father for them, and likened them unto the kingdom of heaven—this same Jesus has come to the earth in the very day in which we live, and has brought again the knowledge of His Gospel and the authority of His Priesthood to the earth, and has conferred it upon the children of men. It is for this reason that we are desirous that you be brought up in the knowledge and understanding of God, and of His Son, who is in the form of man and in the likeness of His own Father. He was born of Mary as a little boy and grew up to manhood, when He was crucified and put to death, and later rose from the dead—took up the same body and appeared before His disciples to convince them that He had actually been resurrected.'"

CURRENT COMMENT.

A Great Lack of Love.

THERE is a pleasant story being told just now of an Irish priest who, taking leave of his congregation, gave his reasons for going: "First, you do not love me, for you have contributed nothing to my support; secondly, you do not love each other, for I have not celebrated a marriage since I arrived; thirdly, the good God does not love you, for He has not taken one of you to Himself—I have not had a single funeral."—*London Telegraph.*

Baptists Must not Use Telephones.

THE following dispatch from Elora, under date of June 14th, 1905, is published in the American newspapers:

"The national conference of the Old German Baptist brethren has closed a four days' session in this city. One of the questions which was warmly discussed was that of permitting telephones to be used by the church people. Foreman Michael Montgomery decided that members should not permit the use of a telephone in their homes, and that should any member now be using the telephone it should be taken out."

Decides for Palestine.

THE commission recently appointed to look into the advisability of establishing a Jewish colony in East Africa, has reported adversely to the project, saying that Palestine is the only land adapted for the gathering of the Jews.

A dispatch from Philadelphia gives the following account of the Zionists' convention held in that city on June 18, 1905:

"The annual convention of the Federation of American Zionists, which began its sessions here to-day, decided that Palestine was the place for the colonization of the Jews. The convention adopted a resolution that the International Zionist convention, to be held at Basle, Switzerland, this summer, be asked to reaffirm the Basle program of 1897, the convention of American Zionists pledging itself to the Basle program in its entirety.

"There are twenty delegates attending the convention. The report of the secretary, Dr. J. L. Magnes, showed two hundred and thirty-seven Zionists societies in this country."

Old Folks' Day.

One of the established yearly events in the towns and cities of Utah and surrounding states where the Latter-day Saints reside is Old Folks' Day. On some date fixed by a committee, usually during the summer months, all old people over seventy years of age are entertained as honored guests by picnic or excursion, or both. All above the required age are invited to these gatherings, regardless of creed or color.

This year the old folks of Salt Lake City had an excursion to Brigham City, a town sixty miles north of Salt Lake City. A special train of nineteen passenger coaches drawn by two engines took the party to Brigham City and back. All old folks between seventy and eighty years of age wore red badges; those between eighty and ninety wore blue; while those who were over ninety were decorated with white rosettes.

From the station at Brigham City, the veterans were driven in carriages to the Tabernacle, where little girls, dressed in white presented roses to each of them. Services were held in the Tabernacle, and at one o'clock dinner was served under the trees. Fourteen hundred people sat down to the dinner. Eighty young ladies from Brigham City attended upon the guests. Among the food provided it may be of interest to note that there were fifty boxes of cherries, and seven hundred cups of strawberries (Brigham City is famous for its strawberries). The train departed homeward in the afternoon.

An Aged Sister's Testimony.

The following testimony is given in the *Woman's Exponent* by Sister Lucy D. M. Allen, who is over ninety years old:

"I was well acquainted with the Prophet Joseph Smith. He came from New York to Kirtland at an early date. He lived in our home seven months, and afterwards in a house built for him by my father near our home.

"I was married to Joseph Stewart Allen, in Lima, Hancock Co., Ill.; passed through many of the persecutions and mobbing of the Saints; saw my father, with others, taken by the mob to be shot because they were 'Mormons'; but they were delivered by the power of the Lord.

"I came to Utah in 1848, in Brigham Young's company. I have helped to build up many places in Utah; was called to the Muddy mission and lived

there three years. I was a member of the United Order at Orderville, until it was broken up.

"I am the mother of five sons and seven daughters. I have seventy-eight grandchildren, one hundred and four great grandchildren, and nine great great grandchildren.

"I was promised by Apostle Francis M. Lyman that none of my posterity should be lost, a promise that is a great comfort to me. I want to bear my testimony that Joseph Smith was a true prophet of the Lord, also a grand and noble man."

THE UPWARD CLIMB.

God might have stood the cedars on the hills,
The strong night watchman by the sounding sea,
Without the tardy growth from slender spires,
To the crowned heads against the sunset fires;
But other plans had He.

He might have placed His children on a height.
Strong men for God, His mission to fulfil,
Without the upward climb, the baffled flight,
The halting step slow mounting toward the light,
But such was not His will.

It pleased Him that in nature, or in grace,
Seed-germ or soul, toward Him should all things grow,
Reaching, aspiring, from beginnings small,
Till the sweet day when Christ is all in all,
And we His will shall know.

SELECTED.

DIED.

KILBURN.—At Heckmondwike, on Sunday, July 2nd, 1905, Helen Kilburn, wife of Benjamin Kilburn, aged 58 years. Though young in the Church, she died strong in the faith.

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